THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.*"—BOOK OF MORMON, ALMA 29: 9.

No. 8, Vol. LXVIII. Thursday, February 22, 1906. Price One Penny.

*"Ye men of Athens, I perceive that in all things ye are too superstitious"—Elders Booth and Markow and three Greeks on Mars Hill, Athens.*

# HOW THE GOSPEL CAME TO GREECE.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

In the year of our Lord one thousand eight hundred and ninety-four, in the first week of January, there were, in the city of Athens, which then had a population of about 120,000 inhabitants, two men, honest and sincere in the search for truth, who, becoming united in friendship, began to seek the Lord in earnest prayer for a knowledge of His will concerning them, that they might find the true path of salvation; for they had become convinced that the various sects and doctrines with which they had so far familiarized themselves were all wanting, in some way or other, the perfections of the original Church.

One of these men, Rigas Pofantis, was a well-to-do business man in the city, conducting a stationery shop, and a small lithographic printing press. His name was had in honor among the people. Born in the year 1850, January 1, (Greek calendar) in Syra, an island of the Archipelogos, (Greece), he was at that time (1894) forty-four years of age, but not married.

His companion in prayer and confidence, Nicholas Malavetis, was in more humble circumstances, and married; born about 1858—a few years the junior of his wife, Andromache.

In the early part of the year 1895, these men published a small tract, and sent it out to their friends of the different churches—Orthodox, Presbyterians, Baptists, and others, and plainly told them that they were not in the true Church of Christ.

For more than a year these two men continued to advocate new ideas of religion, proclaiming to the people that they were not following the teachings of the Bible in their various churches.

In 1896 they were arrested, and both were smitten by the magistrate, one Mr. Baraktoray by name, and ordered not to speak to the people on religion. Nicholas was released, but Rigas was cast into prison, but remained there for only twenty-four hours. Not long after this, the difficulties of Crete broke out, and the officials were mostly called to the front, which gave the new reformers an opportunity to proclaim their religious ideas with more freedom. They published another tract in 1898, and distributed more than seven thousand five hundred among the people, for which Nicholas suffered imprisonment for one week. He was released as being a "mad man," otherwise the penalty would have been much more severe.

During the time of their earnest researches, and before they had been arrested the second time, Nicholas Malavetis had a dream which made an impression upon the two when they saw its import. He saw himself, one night, reading from a paper dated 1859. The paper was called, *O Aster Tes Anatoles*, (The Star of the East). It was a Greek periodical begun in the year 1858 by Mr. M. D. Kalapothakes, a Protestant preacher in Athens.

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NOTE.—A copy of this account is to be found in the records of the Athens branch of the Church of Jesus Christ of Latter-day Saints.

Feeling that the dream was given to aid him in his search for the Church of Christ, he went to the office of the paper and obtained a bound volume of the year he had seen printed at the head of the sheet.

He brought it to Mr. Pofantis, his friend, and related to him his dream, saying that there must be something in that paper to lead them to the light. Carefully examining the bound volume, to their joy and happiness they found an article in the *Aster*, giving an account of the new sect in America with an Apostolic organization, and a description of that Church in the far West as seen by an American editor, traveling in those early days.

It gave the name of the leader as Brigham Young.

The account was translated from an American paper, and occupied four columns of the *Aster*.

The interview between the writer and Brigham Young is one of interest, and touches upon many points: "Baptism of Children," "Immigration," "Tithing," "No Salaries," "Brigham Young's Riches ($250,000)—not a penny from the Church," "Population," "Belief in Christ," "Opposition of other Churches," "Danites," "Destroying Angels," "Polygamy," and "Sabbath Day." (See *O Aster Tes Anatoles*, September 19, 1859—page 705, 6-7, in National Library, Athens.)

Accepting this as an answer to their many prayers for light and knowledge of the accepted Church, these men waited patiently and prayed for some authorized person to come to them.

In 1898 there came along an American, one George J. Webster, with whom they talked and made acquaintance, and in one of their conversations Mr. Webster said to them, "You believe as the Mormons do." They inquired of him concerning that sect, and asked Mr. Webster if he would write for them, in English, a letter to the "Mormon" or Latter-day Saint Church.

He consented, but during the writing objected to some of the inquiries made concerning baptism by these truth seekers, (Mr. Webster was a Quaker); but they insisted that he write as they dictated, and the letter was sent on its important errand.

Some time before this letter was written to the Church in Utah, Rigas Pofantis had a dream, in which he saw a man, dressed in a common European suit, but having on his head a Turkish *fess* [not fez]. This stranger asked him what kind of tools or machinery he had in his shop, and upon Mr. Pofantis showing him some of a very crude style, the stranger bade him follow, and led him down to Piræus, took him into one of the most modern steamships in the harbor, and showed him the beautiful machinery and the perfection of the whole structure and workmanship of the boat. He was impressed with this dream that some man would come from Turkey to show him the perfect Church—the ship of Zion—and immediately he wrote several letters to friends in Asia Minor and Constantinople, inquiring if they knew of a man who had "all the truths of the Gospel."

In March, 1899, a letter was received in Athens by Nicholas and Rigas, dated Alexandretta, Syria, March 4, 1899, and began as follows:

"Dear friends and brethren—Your letter sent to the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, has been forwarded to me with the request that I answer you. I do so with pleasure. I am a missionary of

the Church of Jesus Christ to these lands, and it is with pleasure that we note how the Lord is opening up the Gospel doors to us in all nations."

A short but explicit description of the restoration of the Gospel, the organization and doctrines of the Church follows, and the letter closes thus:

"We have much to tell you, and to testify of, but I think it wise to see you in person, and as such I will try to call on my way to Constantinople this month. If you will write me a few words to the British Post Office, Smyrna, I will come and see you if you so desire. Please write at once. With love and respect to all who love the truth as it is in Jesus Christ, I remain,

Your faithful servant,

F. F. HINTZE."

Elder F. F. Hintze, then President of the Turkish mission, called at Athens, according to their request, reaching there late in March and remaining about ten days. Mr. Pofantis immediately recognized his face as being that of the man from Turkey he had seen in his dream, though without his *fess*.

Elder Hintze's talk with the prospective converts revealed the fact that they were not yet ready for baptism. No doubt the Lord had shown them many things, but one of them, Nicholas, said they must wait for ten years from the time they learned of the churches being in error—about 1895.

The mistake they made in rejecting baptism at the hands of an authorized servant of the Lord was shown to Rigas a short time after Elder Hintze's departure. In a dream he was told to read to his friends, Acts vii: 35. Suddenly awaking, he arose, took a pencil, and made a note of the chapter and verse, and the next morning when he went to his Bible he read: "This Moses whom they refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in a bush."

This will be better understood when it is learned that Nicholas had been living with his wife without the legal form of marriage, claiming that all the priests and ministers were without authority from God, and so he choose to live with her without ceremony. For this Brother Hintze had reproved him, and sought to put him right in his family relations, but his counsel was rejected.

In the fall of 1899, Elder A. L. Larson of the Turkish mission, called at Athens for three days, but again the converts were not ready. Nicholas died in June, 1903, before another opportunity was given him for baptism.

In time, Mr. Pofantis, through his peculiar religious convictions, lost his customers, and was soon reduced to financial stringency, but with faithfulness to the request of his dead companion, has since supported the widow of Nicholas.

Some time in 1899 they obtained a copy of the Book of Mormon, and only after repeated efforts have succeeded in getting about one hundred pages translated into Greek, most of it having been done recently—in 1905.

But all this work of the past eleven years has not been entirely unfruitful. Others heard the word, and, like Apollos of Alexandria, were fervent in the spirit, and in turn taught others as far as they knew, waiting for some one "to expound the way of God more perfectly." Several Elders returning from

missions and traveling (Thomas P. Page in 1901, and J. Alma Holdaway in 1903, possibly among them) and J. Wilford Booth and wife, and Reno W. Vance, on their way to Turkey in September 5-7, 1903, were at Athens, but none of them knew of the investigators sufficiently to look after them so that their visits to Athens had no visible effect upon the work. However, in a letter from Athens to President Francis M. Lyman at Liverpool, Elder Booth said in 1903, "I feel that I shall some day be called to this city to preach the Gospel among the people."

In 1904 Rigas Pofantis again felt the need of baptism, and was prompted to write once more to the Church in Utah, which he did in the beginning of 1905 (January 4th). This letter was answered by Elder George Reynolds, telling Mr. Pofantis that some tracts (Rays of Living Light and Voice of Warning) had been sent; and also giving information of Elders in Austria-Hungary and Asia Minor, and addresses of mission headquarters in Zurich, Switzerland, and Liverpool, England.

The following interesting letter will show that the above addresses were not sent in vain. It was written from Zurich, Switzerland, March 22, 1905, and addressed to Mr. Rigas Pofantis, Athens, Greece:

"Dear Brother—We have just received your kind favor of February 28th, to which we are pleased to reply. As you had also written to the President of our European mission, President Heber J. Grant, we had to wait for his decision in the matter, and a few days ago we received instructions from him asking us to tell you that he, himself, on account of his many duties, cannot go to Athens to see you, nor can Mr. Cannon, for the reason that by this time he is back on his way to America; so that right now we are not in a position to grant your request for an Elder to come to Athens and baptize you.

"However, we wish to say to you, that we are rejoiced to think that at the same place where Saint Paul once preached the Gospel, some sincere brother has received the testimony that this same Gospel has been restored to the earth again in these latter days through the instrumentality of the Prophet Joseph Smith.

"We exhort you, dear brother, to cultivate this testimony, and to be faithful to it, and in due time the work of the Lord will be established in Athens, and the servants of the true and living God shall be among you again and minister to your wants.

"That you may have the means of studying the Gospel thoroughly, we send you some tracts as well as the Book of Mormon in French. We shall always be pleased to hear from you and to answer any of your questions.

"Praying the Lord to bless you abundantly, I remain, with sincere wishes for your welfare,

Your Brother in the Gospel,

SERGE F. BALLIF."

[TO BE CONTINUED.]

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LABOR is one of the great elements of society—the great substantial interest on which we all stand.—DANIEL WEBSTER.

## ONE OF THE GREATEST OF TRUTHS.

BY ELDER LOFTER BJARNASON, MISSIONARY IN ICELAND.

THAT God is a personal being, that is, a being conscious of His own existence, having an everlasting, incorruptible body of flesh and bone, is among the greatest of truths revealed through the instrumentality of the Prophet Joseph Smith. For more than eighteen hundred years mankind have been grovelling in the dark, ignorant of the Author of their being. True, hundreds of theories concerning the character and attributes of God have been promulgated, but they have been so misleading and contradictory that even the very best of them have only tended to bewilder the mind. Just as it is impossible to square a circle, so it is impossible for any rational individual to imagine that there exists a being conscious of its own existence, yet having no form or shape. Although thinking men are now fast beginning to see the absurdity of such an idea, yet just such an explanation of God has been the doctrinal foundation of the so-called Christendom of the past, and it was not until the Prophet Joseph Smith began teaching that man is an off-spring of Deity in a literal sense, that men have begun to recognize the glorious truth.

It was for having revealed a similar truth, viz., that He is the Son of God and a perfect image of the Eternal Father, that Jesus Christ was crucified. It was for having revealed this and other great truths that Joseph Smith was persecuted from his very youth, and when he was just entering the bloom of physical manhood, he was murdered in cold blood by a wicked and ferocious rabble. But as a flower that springs up and for a short time is permitted to shed forth its fragrance that all who come in contact therewith may be gladdened and made more happy, so Joseph Smith came forth, but was only permitted to live a short time to spread the glorious truth that has been the means of comforting hundreds, yes, thousands of the world's pure in heart. The effects of his life's work are eternal, and it is yet but a short time until the divine influence of his teachings will be felt by untold millions, who will be happier and more content for the contact.

How grateful every Latter-day Saint should be to God, the eternal Father, for having raised such a prophet in the latter days! How sacred should be the memory of him who, in this day and age of the world, was first and foremost in declaring the precious truth regarding the nature of God!

## HE THAT ENDURES.

Well to suffer is divine:
Pass the watchword down the line,
Pass the countersign, "Endure!"
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

— WHITTIER.

# STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1905.

| Conferences. | Conference Presidents. | Branches. | Missionaries. | | | | Local Priesthood. | | | | | Members. | Total Officers and Members. | Children under 8 years old. | Total No. of Souls. | Baptized. | Emigrated. | | Excommunicated. | Died. | Strangers' Houses Visited. | | Gospel Conversations. | Tracts Distributed. | Books Distributed. | Meetings Held. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Apostles | H. Priests | Seventies. | Elders | H. Priests | Elders. | Priests. | Teachers. | Deacons. | | | | | | Over 8 years old. | Under 8 years old. | | | In Tracting. | By Invitation. | | | | In Doors. | Out Doors. |
| L'pool Office | | | 1 | 2 | | 3 | | | | | | | | | | | | | | | | | | | | | |
| Birmingham | Wm. A. Noble | 9 | | 1 | 10 | 7 | | 14 | 14 | 11 | 8 | 375 | 422 | 32 | 454 | 51 | 16 | | | 4 | 36561 | 4188 | 14845 | 139670 | 2384 | 1574 | 144 |
| Bristol ..... | Wilford Day | 5 | | | 6 | 8 | | 10 | 6 | | 10 | 181 | 207 | 15 | 222 | 23 | 16 | 6 | 2 | 1 | 23518 | 1434 | 10251 | 104857 | 1687 | 887 | 243 |
| Grimsby ... | Urvin Gee | 3 | | | 6 | 8 | | 8 | 13 | 8 | 7 | 208 | 244 | 43 | 287 | 52 | 28 | 2 | | 1 | 20658 | 2805 | 12321 | 156486 | 3998 | 831 | 215 |
| Irish ..... | Ed. M. Rowe | 2 | | | 4 | 8 | | 10 | 6 | 7 | 1 | 115 | 139 | 55 | 194 | 18 | 8 | 1 | | 4 | 30100 | 3176 | 8573 | 104953 | 2756 | 427 | 56 |
| Leeds ..... | Reese M. Harper | 7 | | | 9 | 9 | | 3 | 32 | 8 | 16 | 469 | 528 | 50 | 578 | 83 | 23 | 2 | | 4 | 78706 | 5906 | 18219 | 347699 | 6853 | 813 | 964 |
| Liverpool ... | J. G. Midgley Jr. | 10 | | | 6 | 15 | | 6 | 9 | 5 | 7 | 250 | 277 | 58 | 335 | 57 | 35 | 5 | | 4 | 45314 | 4511 | 13763 | 222204 | 5622 | 1571 | 97 |
| London ..... | Jesse W. Hoopes | 8 | | | 10 | 15 | 1 | 32 | 14 | 7 | 10 | 412 | 476 | 58 | 534 | 59 | 20 | 3 | 1 | 6 | 67015 | 2182 | 15083 | 358717 | 4829 | 1869 | 304 |
| Manchester | J. W. R. Hurst | 9 | | 2 | 4 | 13 | | 14 | 13 | 7 | 3 | 308 | 345 | 40 | 385 | 50 | 14 | 5 | | 3 | 45650 | 3371 | 10213 | 261525 | 3561 | 2191 | 644 |
| Newcastle ... | J.Marlow Taylor | 8 | | | 4 | 12 | | 24 | 10 | 24 | 26 | 426 | 510 | 135 | 645 | 95 | 16 | 9 | 10 | 7 | 55257 | 3445 | 14037 | 243468 | 7972 | 1642 | 458 |
| Norwich ... | Henry A. Grover | 5 | | | 3 | 9 | | 8 | 9 | | 4 | 214 | 235 | 26 | 261 | 33 | 14 | 3 | | 2 | 60447 | 4957 | 14551 | 134768 | 8289 | 968 | 124 |
| Nottingham | Aaron Call | 8 | | | 3 | 14 | | 28 | 14 | 16 | 9 | 289 | 356 | 50 | 406 | 45 | 11 | 1 | 2 | 5 | 32062 | 1418 | 23580 | 193034 | 3477 | 1161 | 210 |
| Scottish ..... | James Brown | 8 | | 3 | 5 | 11 | | 22 | 3 | 13 | 12 | 240 | 290 | 110 | 400 | 35 | 23 | 1 | | 4 | 55590 | 1076 | 10590 | 276288 | 6034 | 1040 | 518 |
| Sheffield ... | Joel R. Parrish | 3 | | 1 | 5 | 10 | | 12 | 14 | 3 | 6 | 206 | 241 | 71 | 312 | 15 | 14 | 3 | | 2 | 30931 | 3919 | 8330 | 178740 | 4690 | 665 | 130 |
| Welsh..... | | 1 | | | | | | 14 | 5 | 5 | 3 | 140 | 167 | | 167 | 8 | 1 | | | 6 | | | 160 | 300 | 30 | 118 | |
| | Total ..... | 86 | 1 | 9 | 75 | 142 | 1 | 205 | 162 | 114 | 122 | 3873 | 4437 | 743 | 5180 | 624 | 239 | 41 | 15 | 53 | 581809 | 42388 | 174516 | 2722709 | 62182 | 15857 | 4107 |

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 22, 1906.

## EDITORIAL

### HINTS ON TRACTING.

A WRITER in the *Christian Age* makes some suggestions to those engaged in spreading Christian literature, some of which will apply to the Elders in their endeavors to bring the Gospel to the people by means of tracts and books. Speaking on the advantages of the printed word, and the manner of its distribution, he says:

"There are several important advantages in using literature. The leaflet that you give a man always sticks to the point. Preachers do not always do that. It never loses its temper. It will be read by people who are sometimes ashamed to talk on the subject that you wish to present. Frequently it will tell the story far better than you can put it.

"Do not call it a 'tract.' If 'pamphlet,' 'leaflet,' or 'booklet,' will not do, invent another name. To most people—especially those who have a prejudice against the church—'tract' savors of the goody-goody.

"You should be familiar with the arguments or the appeals which you are making in the printed page; first, because you should know just which leaflet is needed for a particular case; and second, because you should know just what to use next in order to follow up your previous effort.

"It is helpful, sometimes, to underscore certain words or sentences. This for two reasons: it will call attention to the most important parts of the leaflet, and it catches the eye of the casual reader who may not care to take time to read the entire leaflet. These outstanding 'catchwords' may hold his attention, and possibly interest him to the extent that he may want to study the entire pamphlet."

Other suggestions are made which are much along the lines already employed by the Latter-day Saint Elders.

Some of the most successful business firms in America have a standing offer of a certain sum to be paid to any of its employees who offer suggestions that can be adopted for the advancement of the business. It is a paying policy to interest all concerned in the business, and to be on the lookout for new ideas that might be helpful.

The spirit of such a scheme, at least, ought to be found among the two hundred employees which the Lord has at work in Great Britain preaching

the restored Gospel. They ought to be ever watchful for ways and means whereby to bring the message which they bear to the attention of the people, because the business they are at present engaged in is vastly more important than any of a purely commercial nature.

There must be method in our work, but it is well to guard against getting into ruts so deep that it is nearly impossible to get out. The Elder who is open to suggestions, and who is willing to try new plans, methods, and devices in his work does not easily get into the stereotyped habits which prevent him from doing his best work and also hinder the proper development of his powers.

N. A.

## FROM THE MISSION FIELD.

**Baptisms at Liverpool.**—On Saturday, February 17, 1906, six persons were baptized at the Cornwallis Street Baths, Liverpool. President J. G. Midgley, Jr., was present and conducted brief services. Elder Parley W. Lofthouse and President Midgley made brief remarks, and Elders Vernon W. Fairbanks and Arthur F. Gailey officiated in the ordinance. The confirmation was also attended to at the baths.

**Progress at Southamption.**—The following has been received from Elders David M. Hymas and Earl A. Stratford:

"In spite of all opposition heaped upon us from street, pulpit, and press, we are happy to state that the spirit of testimony has found place in the hearts of some honest souls, two of whom were led into the waters of baptism on February 14th, at Southampton baths, Elder David M. Hymas officiating. A spirited meeting was held at 29 Forester Road, where the new members were confirmed."

**Good Words from Kilmarnock.**—Elders Bachman and Moench send the following:

"We thank the Lord that He has blessed two more of His children with a testimony of the truth, and a desire to obey the same. Their baptism took place at Crosshouse, February 10th, Elder Emuel Bachman officiating. We have been having a little opposition here, and the result has been that we have been blessed with the privilege of presenting the truth to some very large crowds upon the street, who seemed to be anxious to hear what we had to say. The situation is all we could desire, and we hope to see a number brought to a knowledge of the truth."

**From Iceland.**—Elder Lofter Bjarnason who is laboring alone on the island of Iceland, reports that the interest in the Gospel is increasing, and there are more investigators now than ever before. He is enjoying good health, and the Saints, thirty-eight in number, are all well. Elder Bjarnason sends a translation of a letter which he recently received, which, he states, represents fairly the religious sentiments of the country. We quote:

"Dear friend and cousin—I thank you very much for the books and tracts

you have sent me from time to time, which I have studied with interest and pleasure.

"I shall not hesitate to say that, in many respects, I am no longer a Lutheran, and still I can not arrive at any definite conclusion as to which of the many religious denominations is correct, because I am quite unacquainted with the main principles of the many creeds of the day—and although I am inclined to favor one more than the others, still I am not willing to consider it the only true and correct one. But where to look for instruction in this matter, I am at a loss to know. However, I have really more confidence that you would, if your circumstances were such that you could, teach me these things with less partiality than anyone else; but I suppose that the time has almost come for you to bid farewell to Iceland, and then it will be even more difficult for you to help me than what it is now.

"On the 7th of last December, a daughter was born to us. She has not yet been christened, and I have concluded to wait until spring before I have her baptized. Although I have entirely lost all confidence and faith in this ordinance, still I suppose I will have to comply with the prevailing custom, and I do so principally because I am still in a state of doubt and uncertainty.

"It is indeed a pity that we are so far apart, for it would have been a great pleasure had you been able to come and dwell with us, 'the people of Tunga,' for a short time, at least so that we could have learned more of your religion, which I have every reason to believe is the best, if not the only correct one on earth.

"May the peace of God abide with you continually, and may you prosper in all your labors, is my sincere prayer and desire."

## CONFERENCE OF THE NETHERLANDS MISSION.

LARGE AND INTERESTING MEETINGS OF ELDERS AND SAINTS IN HOLLAND.

THE General conference of the Netherlands mission was held in Rotterdam, Sunday, February 11, 1906, the morning and afternoon meetings being held in the hall "Excelsior," and the evening meeting in the hall "Nut." There were in attendance President Heber J. Grant of the European mission, President Jacob H. Trayner of the Netherlands mission, President Serge F. Ballif of the Swiss and German mission, President J. M. Christensen of the Scandinavian mission, President P. Matson of the Swedish mission, fifty-four visiting Elders from the British mission, including all the conference Presidents, one conference President from the German mission, and all the Elders laboring in the Netherlands mission. Brother Willard Andelin and Sister Arvilla Clark were also in attendance, and added much to the success of our meetings by the beautiful music which they rendered. The total attendance of missionaries and visitors was one hundred and five.

The first session was convened at 10 a.m, and after the opening exercises, President Jacob H. Trayner made a few remarks of welcome, and also gave a short report of the work accomplished in the mission during the past year.

President Herman Van Braak of the Groningen conference then spoke for

a short time on the power and blessings attendant upon fasting and prayer, and related personal experience for illustration.

President Delbert E. Wilcox of the Rotterdam conference spoke of the promises made by the Lord to His faithful children, the greatest of which was salvation in His Kingdom.

President Heber J. Grant then occupied the remainder of the time, expressing his pleasure at being able to meet with the Dutch Saints again, and regretted his inability to speak to them in their own language. He bore a powerful testimony to the divinity of the work, and urged the Saints to be faithful in keeping the commandments of the Lord. He said the more diligent the Latter-day Saints were in keeping the laws of God, in the payment of their tithes and offerings, and in keeping the Word of Wisdom, the greater would be their growth in knowledge, light, and wisdom.

At 2 p.m. the conference was reconvened, and after the opening exercises the sacrament was administered, and the general Church authorities were unanimously sustained.

Presidents J. M. Christensen and P. Matson bore their testimonies.

President Serge F. Ballif spoke of the necessity of obedience, and the blessings attendant upon support of authority. He spoke in the German language.

President Heber J. Grant then took up the remaining time. He spoke of the rich outpouring of the Spirit of the Lord in our Priesthood meetings, and of the real pleasure that the Elders enjoy in the missionary field through the influence of that Spirit. He said that some of our happiest moments are spent under the Spirit of the Lord, and that even in the face of sickness and death we are made happy by the sweet influence of the Holy Spirit. He said that the world knew nothing of this great pleasure because they had never experienced it.

The conference was continued at 7 p.m. President Jacob H. Trayner spoke of the work of the missionaries, and the sacrifices that they had made to bring the message of life and salvation to the people of this land and to all other parts of the world.

President Alex. Nibley of the Liége conference spoke of the way the Latter-day Saints had been misrepresented by different people, and mentioned several of the accusations made against them, explaining them in their true light.

President Heber J. Grant spoke interestingly on the different principles of the Gospel, and bore testimony that he knew the Gospel tree was alive because he had plucked the fruits therefrom. He testified that we have the Gospel of Jesus Christ as He taught it while upon earth, and that the same gifts and blessings are enjoyed by the Saints to-day as in the days of Christ.

In each meeting President Grant spoke in English, as also did Presidents Christensen and Matson, and their remarks were translated into Dutch by Elder Paul Roelofs.

The meetings were well attended, the house being full upon each occasion. It is estimated that there were about four hundred at the morning and afternoon meetings held in the hall "Excelsior," and about seven hundred and

fifty at the evening meeting, about two hundred and fifty of this number being entire strangers. The beautiful singing furnished by Brother Andelin and Sister Arvilla Clark in each of our meetings was greatly appreciated.

Saturday evening from 5 to 11:45 p.m. the general Priesthood meeting of the Elders of the Netherlands mission was held, all of the Elders being in attendance, and also the visiting brethren. The condition of the work in the mission was reported by the Elders, after which we heard briefly from the visitors present. President Grant occupied the remainder of the time, giving the brethren some very valuable instructions. We had a time of rejoicing together, and the Spirit of the Lord was present in such abundance that many tears of joy were shed during our meeting.

LE GRAND RICHARDS, Secretary of Mission.

## MEETING OF MISSION AND CONFERENCE PRESIDENTS AT ROTTERDAM.

BY ELDER RUFUS D. JOHNSON, OF THE LIVERPOOL OFFICE

ONE of the most notable gatherings of missionaries ever held in Europe convened at Rotterdam on February 8th to 12th, in an assembly of conference presidents of the British mission. The personnel of the party comprised representatives from every European mission, Turkey alone excepted, and was as follows: President Heber J. Grant and three Elders from the Liverpool office, Presidents J. M. Christensen, Peter Matson, Serge F. Ballif, and Jacob H. Trayner, of the Scandinavian, Swedish, German, and Netherlands missions respectively, thirteen conference presidents and thirty-seven visiting Elders from Britain, and all the Elders from the Netherlands mission.

The conference was called for the purpose of discussing plans for the improvement of the work in the British mission, and was designed originally for the conference presidents exclusively, but subsequently an invitation was extended to the Elders, and many availed themselves of the privilege of attending the meetings.

The first session was called to order at 5 p.m. on Thursday, February 8th, and after the usual preliminaries, President Grant welcomed all to the conference, and expressed pleasure at meeting so many of the brethren. He referred to the song, "We Thank Thee, O God, for a Prophet," by which the meeting had been opened, and voiced his admiration for its sentiments. He remarked that on account of the frequency with which it is heard in our meetings, there was a tendency to sing it mechanically, without fully realizing the purport of the lines. He suggested that all the brethren present commit to memory the song on page 66 in the hymn book, "Should You Feel Inclined to Censure," and urged that all should incorporate its teachings into their daily life. He also spoke of the beauty of the hymn, "Come, Come ye Saints," and told a little story in connection with its origin, which was related to him by one of the Pioneers.

The remainder of the time was devoted to "getting acquainted," and short addresses were made by the presidents of the Netherlands and British confer-

ences, and the Elders from the Liverpool office. Meetings were subsequently held on Friday at 10 and 4 o'clock, at which considerable business was disposed of. The final meeting was held on Monday morning, and as there were left many points for discussion, an adjournment was taken to reconvene at London some time in April.

Several highly interesting excursions were enjoyed by the party, the first being to The Hague, where the beautiful palace of Queen Wilhelmina was visited. In this edifice the famous Universal Peace Congress of some years ago was held. Saturday was spent in Amsterdam, and much pleasure was derived from the inspection of the fine art gallery for which the old Dutch seaport is noted.

But by far the most delightful event of the sight seeing was an excursion to Delftshaven, which contains the church in which the Pilgrim Fathers held their final services prior to their departure to the New World. All entered the building, which is almost a hallowed spot to Americans, and particularly to the Latter-day Saints, who recognize in the exodus of the Pilgrims the fulfillment of the prophecy of Nephi as recorded in I Nephi 13-13. One cannot reflect upon this important event in the history of the world without recognizing a parallel between the heroic advance guards of Puritanism and our own sturdy Pioneers. In both instances, they sacrificed all, save principle, and with brave hearts set out to seek a way from the hotbeds of cruelty and intolerance to a land where the free exercise of conscience was untrammeled, where they could build an asylum from the oppression of hateful and bigoted foes. True, the Pilgrims were in turn intolerant, but they lived up to the light which God gave them. They did not possess the fulness of the Gospel as did our Pilgrim band; and with the ideals of their age, it is not suprising that they did not have the breadth of mind to declare, as did Joseph Smith, "We claim the right to worship God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

After the church had been inspected, the party assembled in the body of the building, and with feelings of gratitude to the Lord that they had received the light of the Gospel, all raised their voices in singing the songs of Zion. "We thank Thee, O God, for a Prophet" was rendered with much feeling, after which President Grant sang "America," which was most appropriate for the occasion, and all joined in the chorus. President Grant then gave a short address on the loyalty and patriotism of the Latter-day Saints, and refuted the charge that they did not have the welfare of their country at heart. He concluded with the stirring and emphatic peroration: "They can kick us, they can cuff us, they can kill us, but we love our country still!"

Before the return to Rotterdam a photographer was summoned, and a picture was made from the pulpit, of the group collected on the benches below.

On Monday evening a recital was given by Brother Willard Andelin and Sister Arvilla Clark in the Excelsior Hall. An excellent program was rendered, and both artists were enthusiastically received by a large audience. The assembled Elders sang two songs, and by request President Grant repeated "America," and for an encore, "Truth Reflects upon Our Senses." Sister Clark's winning number was perhaps "Joan of Arc," although the aria from

"Aida" was greatly enjoyed. Brother Andelin sang the old favorite, "Rocked in the Cradle of the Deep," in his usual style, also a number from "The Bohemian Girl," and others which elicited much applause.

The two following days were spent in Brussels, the beautiful capital of Belgium, whose chief attractions are its splendid public buildings and art galleries. The Palace of Justice, which is conceded by architects to be the most magnificent building erected in the nineteenth century, excited much admiration, as did also the splendid gallery near it, in which are contained many of the priceless masterpieces of the painter's art.

The battlefield of Waterloo is easily accessible from Brussels, and no one lost the opportunity of visiting this famous spot where the soldiers of Britain won for her imperishable glory. From the collossal mound in the center, capped by a huge lion, a beautiful view is obtained, and several monuments are to be seen which indicate the points where the most gallant deeds of the famous conflict were performed.

On the whole, the trip was a thorough success, and doubtless the work in Great Britain will receive an impetus from the interchange of ideas and the general information gained by each visitor.

## ANOTHER "MORMON" CHURCH BURNED.

ANOTHER Latter-day Saint meeting house has been burned to the ground, this time at Harker's Island, North Carolina, U.S.A. The work was done by a mob calling themselves "citizens." As is generally the case in these depredations against the Saints, a sectarian "Christian preacher" had something to do with it. A dispatch to the American papers from North Carolina, dated January 27, 1906, says:

"Citizens of Harker's Island, Gore Sound, became indignant at efforts of 'Mormon' missionaries to establish a church in that vicinity, and set fire to the building where they held services, and destroyed it.

"The missionaries themselves were told to spare no time in getting away. They were told that if they lingered long on the island a coat of tar and feathers would be administered to them.

"The missionaries have not had the most cordial reception in that part of the country, and they have made no converts to the faith."

The *Elders' Journal* of February 1, contains the following account of the occurrence as reported by the Elders in that field:

"Persecution has been heaped upon some of our Saints during the month. Six Elders were requested to spend Christmas on Harker's Island with the Saints and friends. On the way over they were made aware that the adversary had been aroused, for as they entered the boat that would take them over there a certain official of Beaufort City stepped up to Elder A. Andras, who was the last of the Elders to enter the boat, and asked: 'Are you fellows Mormons?' The answer was, 'Yes, sir.' He then went to the captain of the boat and said: 'I want you to throw these Mormons overboard, and not allow them to go to Harker's Island.' The captain took the Elders to the island, and when they arrived they found that a minister had been over there

for some time telling the people that they would see no more 'Mormon' Elders, as they would be allowed to come no further than Beaufort, also maligning the 'Mormon' people and misrepresenting the principles of the Gospel they teach.

"So successful was he among our enemies that violence was aroused. Immediately after they had held a Mutual Improvement meeting, some ruffian fired through the window of the meeting house, breaking a number of lights, the shot lodging in the walls of the room. No one was in the building at the time of the shooting. The Saints on the island had applied for a school, and it was decided to establish one there. This aroused the animosity of the enemy to the extent that about January 18 the comfortable little church built by the Saints by means of having to sacrifice the necessities of daily life in many instances that they might have a place to worship God according to the dictates of their consciences, and where they could enjoy the religion they have embraced, was burned to the ground; but a private house has been obtained in which to hold meetings and in which the school will be established."

Editorially, the *Journal* gives the following further particulars:

"While President Fitt of the North Carolina conference was in Chattanooga on January 23, he received word that a mob had set fire to the church in Harker's Island, N. C., and destroyed it. The building had been erected by the handful of members of the Church on that island, and by the Elders laboring there at the time, at a great sacrifice, impoverishing themselves so that they might have a place in which to worship. The island lies in the Atlantic several miles from the coast line, and the Saints there floated most of their lumber over, because of the absence of any material there, suitable for the purpose, the Elders doing the carpenter work and making the benches and a nice pulpit. The Saints are all poor, depending entirely upon what they make at fishing for their living, and it is a great loss to them, for they had the finest church on the island. They had recently pleaded with President Rich to send them an Elder who could teach a school for them, so that their children might be educated. Elder William A. Petty was sent there the middle of the month, and had made desks and other necessary furniture in order to start school last Monday. The school will now be opened in one of the homes of the Saints, until it is decided what better to do. Not satisfied with destroying their place of worship, the mob now threatens the lives of the Elders there."

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**Preacher had an Eye to Business.**—"A few years ago we shared an evangelistic campaign," says the *Presbyterian Banner*. "An evangelist was engaged, and the question of his compensation and the method of obtaining it were considered by the ministers united in the campaign. It was resolved that the evangelist should be paid a definite sum which was fixed at a large and liberal figure, but when he was corresponded with on the subject he utterly declined the arrangement on the ground that he never worked for money. The Lord would provide for him, and all he would take would be a free-will offering from the people. We had to accede to his command, and

the result was that toward the end of his meetings the question of the free-will offering was made prominent, and collection envelopes were in conspicuous evidence. These envelopes were always taken by the evangelist himself, and no one knew what he was getting. But the pastors knew that he was getting considerable sums, and it was believed that he went away with a large sum of money. The final result of the meetings was that every pastor engaged in them said he would never enter into such an arrangement again."

## SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing;
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have you desire, sometime, somewhere.

Unanswered yet? though when you first presented
That one petition to the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair,
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered;
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.
Her feet were planted firmly on the rock;
Amid the wildest storms prayer stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

SELECTED.

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